

Number 28

The Bible, so little in bulk like the five barley loaves and the two fishes, what thousands upon thousands has it fed, and will it feed, in every age, in every land of Christendom to the world's end.

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Free Christian Commonwealth

Conducted by an Association of Ministers.

A. DAVIDSON, Agent and Publisher.

LOUISVILLE, KY., THURSDAY, MARCH 22, 1866.

Present State and Movements of Parties in the Church.

The signs of preparation and movement in the various Church parties—or "cliques," as the *Presbyterian* denominates a party three-fold as numerous and reputable as that which he is at last deserting—indicate an intention, on the part of the pseudo-conservatives, at last to "deliver battle," to their Radical antagonists; and, on the part of the latter, a purpose, having strategized their enemy into an untenable position, to make a bold effort to complete at once the campaign begun in 1861.

Those of us who, from the first, planted ourselves on the Scriptures and our standards, refusing all compromise with the semi-infidel fanaticism which, under the seductive guise of "loyalty," sought to seduce our church from the platform of the fathers, and incite the mob against the friends of truth; who, serving ourselves to patient endurance of the storm of obloquy, reproach and falsehood that burst upon us, exposed the treacherous purposes of the leaders of the apostasy, and pointed out the inevitable consequences of giving place to them even "for an hour;" and who struggled against the disruption and disintegration of the church of our fathers to which we had given the energies and enthusiasm of our youth, until the traitor demagogues by their miserable falsehoods seduced the Assembly of 1865 into making the gulf of separation impassable—are now in a position to contemplate somewhat calmly and impartially the issues involved in the approaching conflict between the pseudo-conservatism in its various degrees of steadfastness to truth, whose policy is to resist only after it is hand-cuffed, and the Radicalism of various degrees of rampancy which battles for final possession of the church.

Of course our sympathies are with our conservative brethren, and more generous toward them than they have been toward us, while we decline to go into battle under their lead we shall render every assistance as "an outside friend." We pretend not to be neutrals in the conflict; for one of the parties holds many truths of "the like precious faith with us," and have erred chiefly, in letting their political zeal get the better of their Christianity, and their desire to avoid trouble and abuse to outweigh their sense of duty to Christ's truth. We shall endeavor to forget how, when we went into the battle at the only time and on the only ground on which victory could be won, they not only declined to assist us, but bought their peace of the common enemy by joining in the hue and cry against our rashness, our extreme views, our fierceness, &c., &c. It is due to candor, to say, however, to our conservative brethren, so-called, that had an opinion as they affected to have of our wisdom in 1861-2, we have had a still worse opinion of their wisdom, and events more than justify our opinion. They have affected to be afraid of us; but we have been, and are, still more afraid of them. They have deprecated, what they were pleased to call, our extreme views and uncompromising spirit, but still more earnestly have we deprecated their time-serving policies, their timid euphemisms for essential errors, and their sacrifice of intelligent convictions concerning the spiritual nature of Christ's kingdom to their fears of the mob clamor, or to their miserable political prejudices.

Nevertheless there are intelligent, right-minded Christian brethren, with all their timidity and time-serving, and genuine friends of Presbyterianism.—Some of them will come out courageously at the burial, like Nicodemus and Joseph, if it comes to the burial. And all of them are such as every true friend of the church must desire to see successful in the approaching conflict with the coarse, stolid, ignorant and conceited Jack Cades who are seeking to inaugurate the Millennium of fanatical tenth-rateism in the church.

Any analysis and classification of the present state of parties in the church is very difficult, by reason chiefly of the complex issues involved in the controversy, and the differences of opinion and prejudice in the same party concerning the relation of our church: First, to the New School body; secondly, to the Southern Churches; thirdly, to the non-political orthodox party still left in the Church; and fourthly, to the former platform and spirit of the Church before the war. For the purposes of illustration, however, disregarding some of the cross lines, we may classify parties into three: 1. The non-political orthodox party represented by the Declaration and Testimony and similar protests. 2. The semi-political conservative party of principle typified in Dr. Hodge. 3. The Radical Anti-New School party of principle, typified in the recent *lusus ecclesiae* at Chicago. 4. The Radical exaction party of Dr. Breckinridge. 5. The Radical Anti-New School party of Pittsburgh. 6. The Radical New School party of Cincinnati, with

the accession to it, probably, of the Presbyterian's remnant of a "clique."

1. As to the purposes of the non-political Old School party, we have no information. We presume, however, that, having at the expense of no little obloquy and denunciation, taken their stand on the old foundations, and discharged their conscience by bearing their testimony when further struggle was useless, they will not care to enter very earnestly into a contest in which they cannot possibly gain anything beyond a feeble recognition of a part of the great doctrines for which they contend. Their chief danger will be from allowing themselves to be misrepresented in the General Assembly—worse by far than not being represented at all—by the log-rolling and strategy already resorted to for controlling the Spring Presbyteries; from being tempted, by their zeal to help their semi-political conservative friends, and to damage their radical enemies, into some compromise Janus-faced utterance which may blur, and render of no effect their previous noble testimony for the truth; or from being intimidated by threatened Bulls of excommunication into silent acquiescence under the high-handed rule of the apostate radicals. That they are feared as the real conservative power in the church is acknowledged by their enemies, in their affected hope that they will leave the church. The Lord having granted them grace to act with so much wisdom and courage in time past, we may the more confidently trust that wisdom will be given them from above, to enable them to make the best use of their position in the coming conflict.

2. The semi-political conservative party of principle are keeping very quiet to outward appearance, but, we think, are none the less determined in their purpose than their blustering antagonists. We have had repeated intimations from the East, of the great confidence felt there of being able to restore the church to her old foundations at the next Assembly. We hear it as coming from one in a position to know something of current opinion in the East—"That he has yet to meet with the first man of any intelligence, who approves of the doings of 1865." We rejoice in this spirit of confidence; and would be disposed to augur well of the success of this party, but for our fears that it may rest content with some mere pitiful concession of a change of form in uttering the heresies of the last five years and in giving them application.

3. Of the third party—the Gallio conservatives—who lack either the intelligence to comprehend the great truths involved, or the conscience to care for them, if they did, we have no need to divine the purposes. They have none; but will generally, we think, be disposed to let the second party do their thinking for them, and give that party all they have to give—their votes. Thus according to our theory, the conservative party of principle will go into the contest with a fair prospect of being aided from two extremes, on the one hand the party of the Declaration and Testimony, whenever principle and truth is in issue—on the other hand by the votes of the party of no principles, whether truth and principle is in issue or not.

4. Turning now to the three wings of the antagonist party, we come first to the party of our venerable friend, Dr. Breckinridge, consisting of himself and the half dozen "men Friday" who usually form his body guard. Numerically speaking, this is not an important party; but if any party with large numbers and little brains needs a leader, and will consent to pay well for one, by exchange of votes that will "goit blind," to use a common phrase, and without scruple to accomplish his ends, then this party of one is a power in its way. Dr. B.'s relation to the coming conflict is a curious study. Naturally a Jacobin, his affinity must be with the radicals. And chafing under his terrible worsting, first in the struggle with Rev. Stuart Robinson, and next with Rev. Dr. Wilson, which have left him—in his own plaintive terms—"without a party in Church or State" in Kentucky—his purposes at present all concentrate upon one burning desire for holy vengeance in extending them and their associates. This pious desire no doubt brought him to the meek and gentle spirit of subjection to the "highest earthly tribunal," in which his pastoral to the ministers and elders was issued recently, calling a caucus at St. Louis to make the rescripts to the next Assembly run, in effect—"Yeemeth good to the caucus—and therefore, to us and to the Holy Ghost," &c.

But, unfortunately for Dr. B., the party on which he must rely to accomplish his purpose, is that which is most persistently bent on union with the New School! Will the mountain come to Mohammed, or Mohammed go to the mountain? If he joins them to get their votes for his cherished plans of vengeance, he joins those who are bent on blotting out that great revolutionary work which forms his one era of church history, and on which he has staked his fame. Will our venerable father, for the sake of vengeance now agree to put the reform of '37 in the same category with his other great work—the Danville

Seminary—among the splendid failures of the church?

5. Touching the purposes of the fifth of the parties—the Radical Anti-New School party—we are equally at a loss to determine whether they love Old Schoolism none the less, but hate the South more. Our judgment is that, wild as the political fanaticism in the churches of the Pittsburgh region may be, there still remains enough of the old spirit and memories among the older men to make the union with New Schoolism "very bad to take."

6. We are therefore led to doubt whether the sixth faction, just now the noisiest and most blustering, will be able to effect its revolutionary purposes, even after the accession of the *Presbyterian* to its ranks. What those purposes are our readers may gather from the following extracts. One is the conclusion of a writer who has been *cavorting* through some thirty columns of fine print in the *Presbyterian*, in response to Dr. Hodge; and, as if by way of showing that somebody in the Radical party has some learning also, has quoted more Latin and cited more learned names than we remember to have met with in any controversy we have read. We must say, in all candor, that Dr. Hodge, unless he can answer Herzog's *Cyclopedia*, or Buck's *Theological Dictionary*, will not be likely to answer this writer. The only point at which he seems to touch *terra firma* is at the close—when after classically crowding Dr. Hodge with a garland, and the ancients crowned the victim led to the slaughter, he tells us:

Unless we hold fast to God's law, any attempt to trace its path, or follow its windings, will be vain as an attempt to sketch the way of the serpent on a rock, the flight of an eagle in the air. We shall find our way through the labyrinth of darkness and confusion, with no clue but Ariadne to bring us to the light. But one straight-forward and obligatory course is left for the Assembly of 1866 to pursue. It is to ignore the logic which declares that the injunction of 1861 has passed into history, and is no longer of force. As well might the law of God be said to have passed into history, and be no longer of force. It is God's command. The Assembly, too, must ignore the logic which tries to separate the injunction of 1865 from that of 1861, and seeks to retain this also to the "domain of history." These injunctions must be enforced. Besides this, the church, speaking by her official voice, and acting by her official hands, must separate the past from the present, and still violently rebellious from her communion, if she desires her children to shun their ways, and avoid their crimes. The relaxation of regard for the authority formerly taken into our assembly itself. It betokens defection in both clergy and laity, and is the index of self-dissolution.

But we have an unutterable horror of "indefinite," "expedient," "inconspicuous," and "imperfect right," when any defined moral duties are the theme of discussion. These are the murderous drugs that, taken into our system, and circulating through our veins, cause coldness to creep over the heart, apathy to take possession of the whole frame, pollution itself to cease, and taught to be left to the certain symptoms of approaching death. That the General Assembly of 1866 will not be betrayed into a fatal relapse, nor recall the creature of its "perfect right" to require of those who, having engaged in nefarious rebellion, now wish to enjoy the privileges of our communion, what God required of Pharaoh, of Ahab, of Job, of David, of Israel, and requires of every returning prodigal, even the utterance of this old term of communion, "I have sinned," is the profoundest and most earnest prayer of

ACCOMMODATION.

We cite this writer, as the most learned of the Radicals, to show their purpose. The *Presbyterian* feels sure that the "intellectual vigor" and "learning" of this writer will be apparent to everybody. And in an article, rather elaborately written, the editor takes the union with the New School to be a corollary from the separation from the South—one of his leading arguments for this position is the political argument now between the two!

Such then are the elements to come into conflict this spring. We shall watch the result with great interest.

The sort of Ministers needed to save the Church in Missouri.

We would have read with much amusement—but for the sense of shame and humiliation at the condition to which blood thirsty fanaticism has brought our once noble and dignified old church—the following description of the ministry needed in Missouri, in a letter to the *Presbyterian* of March 10, from a native Missourian:

And to whom are they nearer allied than to our church North? With the other denominations now contending for future possession, they differ as regards doctrine, church polity, and politics. With us they only differ politically; and for this reason, to prevent a worse calamity, I think, many of the present vacant churches can be prevailed upon to receive and support Eastern ministers; and all the more readily, because they are unable to be supplied by ministers of their own kind.

But as I have intimated, the ministers that come here from the East ought, in my humble opinion, to be possessed of certain qualifications not found in every theological graduate.

In the first place he must be loyal, of course, entertaining such views of his relations as a faithful minister of Christ to the government under which he lives as will allow him, at least with a protest, to take the constitutional test oath, so as to free himself from all suspicion among his hyper-loyal supporters, as well as to protect him against any possible embarrassment with the civil authorities.

Again, while he must be thus undoubtedly loyal, and able to show it, still his loyalty need not be of such a kind as will require him to tell it out to every man he meets during the week, and remind the Lord of it without fail every Sunday day. In a word he will have about as much use for his prudence and common sense as for any thing he may get by a three years' course in the seminary. Again, he ought to be a young man. Old men coming out here, the people take for granted are not very acceptable at home, and therefore they do not want them here. Besides, old men have a past history which the people are sure to inquire into, and the result of the investigation is not likely to please both parties. And in addition to this, the man who comes here ought to be young so as to grow up with, and become assimilated to, the tastes and habits of the people.

Again, he ought to be an unmarried man; because, if married, the character of his

life must also be taken into consideration; and, of course, the chances are just twice as many that he (she) will not prove acceptable. Sectional jealousies have I believe, taken a deeper root in the hearts of our women than our men, and I may add, are apt to manifest themselves more unmistakably when coming in contact with the women than with the men of the opposite party; so that, however popular the person might prove, it would all be spoiled, should the madam be condemned as "too Yankee" by a jury of her own sex.

These now are the fundamental requisites for a ministry that shall go after the lost sheep in the Missouri wilderness whose shepherds have been torn away from them by the disgraceful military tyranny which has ruled Missouri, under the direction of Holy Presbyterian inquisitors. These are the arts by which the scattered sheep may be beguiled into hearing the "strangers' voice" whom their persecutors now send to gather them again. The *Presbyterian*, joins in the appeal and exhorts young men to the imitation of Loyals in the following strain:

A correspondent in this week's paper pleads for Missouri, and directs his plea to young men. We would endorse the plea, and ask for its serious and prayerful consideration. We believe that a band of young men, sent into the State during the present summer, and going in the spirit of an entire and absolute consecration to the work of preaching the gospel of Christ, would do more for the cause of Christ and his church during the next five years than they could possibly effect in any other way. This is a Divine voice, saying unto them, "This is the way, walk ye therein," and give themselves to supply this pressing need?

It seems then that entire consecration to preaching the gospel now-a-days consists, first in taking the Atheistic test oath of Missouri, by way of winning the "hyper-loyal," second in not reminding the Lord of his loyalty twice every Sunday; third in having no previous history of service in Christ's cause that either party can get hold of; further in having no wife to double the chances of failure. Verily a people fed by shepherds so extra circumspect and cautious must grow in grace rapidly. Are we to understand therefore that Pope Janeway and the conclave of Cardinals at Philadelphia, will not pronounce men only "quasi-loyal" who do not "remind the Lord twice every Sunday" of their loyalty—if only they will take the Missouri test oath, swearing in effect "we have no King but Caesar."

Very Remarkable confessions touching the Radical strategy, and the ground of the abuse of us.

The *Presbyterian* of February 24th, contains a somewhat remarkable leader on the subject of "union among Presbyterians," which is evidently intended to pronounce in favor of a "leaving in" to Monfort & Co., on the subject of reunion with the New School. We feel very little zeal upon that subject, for, in all candor, we are bound to say that we do not see any ground of difference between that whole section of our church represented in this union movement, and the New School brethren, which should keep them apart. True the New-school body, as a body, if it stands not just where it did in 1837 on all doctrinal questions, has departed still farther from the theological views of the "Aet and Testimony." But the fundamental distinction of our Radicals seems to be that they neither know nor care much about the great doctrines of the "Aet and Testimony." With them the maxim is "no matter what a man believes if he orse the South according to Sumner and Stevens." The New-school body has made some advances toward the ecclesiastical policy of the "Aet and Testimony;" but that is rather an objection than otherwise to our Radicals who are generally a no-church "co-operation" party.

We are not disposed therefore to quarrel with our contemporary because of his judgment that, after all, the political sympathies of the two being identical, and that being now-a-days the primary, and theological views only the incidental question, they should no longer remain apart.

But we regard the *Presbyterians* confessions, in going over to his new allies, as a very valuable testimony in our favor, to the fact that the obloquy and malignant falsehoods heaped upon our heads during the past five years were simply intended to be *strategical* and by way of feint to cover up the movement to widen the breach between us and the Southern churches in order to close the breach between us and the New School.

It seems now that the terrible abuse heaped upon our head, as maligners of the brethren, because we exposed their treacherous designs in disrupting our church, was simply to divert the attention and deceive the people, until things were ready for the coup d'état! Let our readers think we exaggerate, we let the *Presbyterian* speak for himself touching his new allies:

But the settlement of the question whether Northern and Southern Presbyterians can be one, starts, as we have intimated, another question, to wit—Can the Presbyterians of the North become one? Or rather, it brings up this question with fresh interest—invests it with greater urgency—and will doubtless seek to many to make an answer more imperative, and the consummation of union more needful. We think that we are not doing any injustice to any of our brethren when we say that some in our church have worked unto this end. They have opposed the reconstruction of the church in the visible form which it wore before the great rebellion,

because they thought they saw in this reconstruction an obstacle to the reunion which they had their hearts set upon. They, therefore, been striving to widen one chasm, that they might bridge over or fill up another. The strategy is excellent, considered as strategy; for every measure may be made quickly, and under cover. Moreover, may be brought into line in this way who do not yet see the "objective point," and who are, they think, fighting in good earnest against "yellow-chinned rebels," while they are slowly marching towards a camp which they have not been accustomed to consider a friendly one. How far they will go remains to be seen; but the general fact is, we think, incontestable, that the failure to secure re-union between the Northern and Southern sections of our church is about to have a powerful influence in furthering the reunion of our church and what is now politely termed the "other branch."

Is not this a somewhat remarkable exposure of the doings of men professing to be doing the Lord's work in the church? And when it is born in mind that this policy of "widening the breach" has been carried out by the most solemn denunciations in the name of the Lord of the men who have stood fast in the fear of God, by the old principles and policy of the church—denunciations so fierce as to have frightened the large body of conservative men into silence and acquiescence—can any honest man pretend to say that the terms employed by the *True Presbyterian*, the *Free Christian Commonwealth*, and the *Declaration and Testimony* to characterize such men and such doings have been unjustifiable?

But, in the same article, the *Presbyterian* makes another most precious admission, to the effect that himself and his new allies have not pretended to meet their opponents on the ground of scripture argument; or counted on carrying the people by reason and argument, but by weight of "influence." Hence, of course, their policy has been not to venture upon an argument with us, but by dint of calumny and abuse to destroy the influence of our arguments and appeals to Scripture on the popular mind. According to the *Presbyterian* they have got the people so trained that they can be gotten to the truth, only as a pig is driven across the bridge—by driving him the other way! So that "Border State" preachers, if they would guard the people against the infidelity of Parker and Emerson or the semi-infidelity of Bellows, Beecher, Bushnell & Co., must eulogize those worthies. Hear the *Presbyterian*:

It seems to be very probable that those in our church who would offer the most persistent and vigorous opposition to this union will not be very long in a position to make that opposition effective. The signers of the Declaration and Testimony, and those in the Border States who sympathize with them in their admiration of, and love for the Southern church, are those who most vehemently protest against any fraying of the New-school church. But this clique has an utterly lost influence in our church, that anything which they strongly oppose, does, for that very reason, gain some degree of influence with large numbers of the church. And as they hang but loosely by the church, and have already declared that they can very readily go out of our church, and they are not pleased with the action of the next Assembly, will go out of it, we think that the settlement of this question will not be long embarrassed by their presence.

We are now not to demur to the *Presbyterian's* playing spokesman for the party of the Declaration and Testimony, and announcing its intentions and policy. We do not ourselves pretend to be the organ of that party, or of any other party in the church. Yet we take it for granted they do not intend to be invited out of their mothers house, by the treacherous upstarts with whom the *Presbyterian* seems to be casting in his lot—not to go out of it, until it is ascertained very certainly that there is no longer force enough in the citadel to put the traitors into their proper place. We cite the passage simply for the sake of its precious admission that, with his section of the church, great questions of Christ's Kingdom are decided not according to Scripture and argument but according to the "influence" proposing them. Is not all this a curious comment on the current *Presbyterianism*.

The North-Western Presbyterian.

The "editor in chief" of this Western luminary seems to think that we have not treated him fairly in reproaching him as saying that a radical or conservative paper ought not and could not be sustained in that region; and that a paper bearing either character would do incalculable harm. He contends that by our omission of the word "extremely" we thereby misrepresented him, and says that there is a wide difference between the expression "conservative or radical" and "extremely conservative or radical."

Now we did pretend to quote his language, and we do not see that he has improved the matter by stating the thing in his own way;—for to prefix the word "extremely" or "extremely," before "radical" is more a tautology than otherwise, and to say "extremely" conservative is simply nonsense. If we had added that in the judgment of the "editor in chief" a paper without any decided exhibition of brains in the discussion of questions fundamental to the interests and purity of the church; or a paper without any well defined principles ecclesiastical, was the most suitable paper for that region, we would probably have been still nearer the truth. For a more contracted channel of communication with the people of the "great North-west," we have never seen than the recently established "North-Western Presbyterian."

This "editor in chief" affects great horror at the idea of our speaking of Dr. R. J. Breckinridge as sitting amidst the ruins of the institution at Danville

which his better nature had built up, and adds, "would the Commonwealth transfer these scenes to the North-West, and then sneer at our Seminary, with vacant chairs and deserted halls, and pointing the finger of scorn at some of our beloved professors, sitting lonely and sad amidst the desolations produced, sneeringly proclaim, 'Pity the sorrows of a poor old man.'" We have no desire to witness any such scenes; and if the venerable professor at Danville had attended to the duties of his office, and exercised that Christian charity which a Christian should ever exercise he might have been surrounded by a host of students preparing to go out and battle manfully in the name of the Lord of Hosts. And if those beloved professors at Chicago shall pervert their office and become political brawlers then the sooner their chairs are vacant the better.

As to the other part of his article in reference to our not sending him in exchange the *Free Christian Commonwealth*, we owe him an apology. When the "North-Western Presbyterian" first made its appearance we requested our clerk to mail him our last issue and put the N.W.P. on our exchange list. And as we noticed in the columns of that paper frequent reference to the *Free Christian Commonwealth*, we naturally inferred that it was read by him. But in a conversation with a friend from Chicago, we were informed that the editor of the N.W.P. was under the necessity of borrowing our paper from his neighbors—and upon looking at our mail-book we discovered that the name had not been entered. We rectified the mistake as far as in our power, and mailed to the editor several of the back numbers, among which was one containing an article on "Journalism in Chicago" which we hope afforded him as much enjoyment in reading as it did us in writing it.

The Spirit of our Southern Brethren

We take the liberty of citing from a private letter received from a beloved friend and brother in one of the Southern States, who in time past has been held in honor by the whole Presbyterian Church. Our apology for any violation of the courtesy of private correspondence is the fact, that such letters may be more relied upon as the heart utterances of men, whom it seems to be esteemed one of the Christian virtues now-a-days to misrepresent and malign in the Northern and Eastern journals:

Feb. 26, 1866.

"I feel inclined this afternoon to fulfill a long cherished desire to send you my greetings across the dreadful gulf opened between us about five years ago. What an experience you and I too have had since I shook hands with you last at the corner of the street in Louisville! God help you my dear and honored brother for your faithful testimony during all this period."

"The South submits in good faith to the arbitrament of this war. If our people be saved well during the struggle, they are behaving far better now. I consider it a sublime spectacle to see a gallant race of men accepting so cordially that which is heretofore so hateful. The patience with which poverty is borne by the rich, and hardship and want by those accustomed all their lives to every luxury is heroic. I hear nobody complaining or repining. All is manly, brave hearted endurance. Some hope for better days, but very many have no such hope at all. For my part it is with me a constitutional necessity to hope more than I fear, and yet my judgment is on a balance. I cannot see with any clearness what is before us.

"I would emigrate, but for three reasons. 1. I don't think I have a right to quit my country in a time like this. I have had my full share of responsibility (as far as sympathy goes) for secession, and am willing to take my full share of the consequences. 2. I don't know any better country, all things considered to go to. 3. I have not the means of going comfortably. As things are, therefore, I have no such idea. I belong to the soil, was born here and expect here to die.

"Our church's poverty does not dishearten me in the least. But we are terribly prostrate, and depressed overmuch. I fear for the outpouring of the Holy Spirit upon all our people. War is a terrible demoralizer."

"Make Hay while the Sun Shines."

A correspondent of the *Presbyterian Banner* of March 14th, evidently becoming alarmed at the change which has come over the country since the veto message of President Johnson, is calling for missionaries to hurry down South and secure a foothold before the negroes shall be left free to attend upon such preaching as they themselves shall elect, uninfluenced by the "Freedmen's Bureau."

Now it is a fact not to be gainsaid that the Christian people of the South have ever been the true friends of the negro, and that their most faithful religious teachers; and that if left to make their own selection would still prefer the Southern Christians as their religious teachers, in preference to any of the Martindales who may be commissioned and sent South by the "Freedmen's Committee." We gave some months ago a fair specimen of the kind of teachers employed by this society, in republishing the speech of Mr. Martindale concerning the negro character, before the synod of Ohio last fall. He represented these negroes, in one breath, as the most wicked and degraded people upon the face of the earth, in fact very little above the brute, and in the next, as the most pious and devout of any people in the country.

It is, we believe, a rare thing to find a negro who has any tendency to septicism in religion, though they are naturally very superstitious; but if such missionaries as this Martindale are to

be their teachers, they will be unable to tell whether they are hearing that which is true or that which is false. We pity the poor negro if he is compelled to receive his religious instruction from such men. Here is the manner in which this correspondent urges that the field be occupied at once:

A FAREWELL TO THE FARMER.—Could I gain the ear of every Evangelical Church in the North, and were I capable of uttering one fervent, persuasive word, that word should be this—carry the Gospel to the millions of freedmen while you can. Depend upon it, access to them will be denied you just as soon as the popular will there is allowed to go forth. Now the door is open. Enter in, and you at once, and forever, enable the black man to assert for himself the right to hear the Gospel on the basis of the "Great Commission," and not according to the caprice of his late master. But allow things to revert to their old channels, as they must when the military are withdrawn, and from the denser and more needy masses of the late slaves, you will certainly be cut off for a whole generation—possibly for many. Again I say, enter in; enter in by the negro before the door be shut; and then the thoughts will be able to keep it open.

SOURCE—WAT.

A Letter from Tennessee.

MISSISS. EDITORS: In these days of spiritual declension, when the world has so deeply overshadowed the church, we hail with joy any token of the Divine blessing. Here and there a life is made in the dark clouds, through which the Spirit descends, and a church enjoys a time of refreshing from the presence of the Lord. It was your correspondent's privilege to witness such a season of revival, lately in the Presbyterian Church at Clarksville, Tenn. For several years during the war it had been closed, although fortunately escaping the desecration and abuse which fell to the lot of so many of our churches in the South.

The pastor, Rev. T. D. Wardlaw, resumed his labors during the past summer. At their late communion season, it was deemed advisable to commence a series of meetings, which were crowned with the most precious results. The Rev. J. H. Bryson, of the Associate Reformed Church, was present during the entire meeting, and not only in preaching, but in visiting from house to house, he aided the pastor most efficiently in the good work. At different times the Rev. H. B. Boude, of Gallatin, and the Rev. R. F. Bunting, of Nashville, were present, and preached the gospel of Jesus, which is "the power of God and the wisdom of God" unto salvation. In the opening sermons, the members of the church were pointedly addressed and earnestly exhorted to their duty. It pleased God to bring His own truth home, and begin this revival among those professing his name. Then sinners began to enquire after the way of life. The work spread from family to family until the whole church seemed alive with zeal and good works. It was the order of each day to visit the families, and bring before them the subject of personal religion. A meeting had been in progress for several weeks in both the Methodist and Baptist Churches, and the spirit of enquiry was aroused in their congregations. After preaching for two weeks it was deemed advisable to bring the meeting to a close, but not until some thirty-five had been converted, and 30 had united with the church.

The second Sabbath witnessed the young disciples—although they embraced all ages—gathering around the table of the Lord. It was a scene which will not soon be forgotten among that people. Oh! that all our churches might enjoy such a revival. Surely the church should arise from the dust, and go forth in her beautiful garments, to the praise and glory of our covenant God. It only remains for Christians to pray—to "pray always" and "without ceasing," and then we will hear the cry coming up all over our country—"men and brethren, what must we do to be saved?"

CUMBERLAND.

DOMESTIC MISSIONS.—The Pastors and Sessions of our churches within the bounds of Louisville Presbytery will please forward to the Treasurer, Mr. A. Davidson, at once, their annual collections for Domestic Missions. The money for this object is all expended in our own bounds, and the missionaries who are employed by the Committee of Presbytery cannot be paid unless the churches will furnish the means. Only two or three churches in this Presbytery have yet paid over their annual collections.

POLITICAL PREACHING.—The English are beginning to complain of political preaching. Says the "British Quarterly"—"During the last four years the 'drum ecclesiastic' has sounded louder than any other. Christian pastors have taken the first place among secular politicians, and the passions which have moved the civil organizations of the State, have moved the Church in an equal degree. It is easy to see how, in these circumstances, the ecclesiastical will be affected anew by the politician. If the preacher is to become as much politician as divine, and preaching is to be transformed into a sort of Sunday newspaper—what next?"

The National Mission.—The year reported from this mission was one of prosperity in the mission. Seventy-two accessions swell the number of communicants to six hundred; and a large number of accessions is anticipated for the present year. The female seminary has been blessed with a deeper and longer continued religious interest than for several years past, and there was special interest also in several villages of the plain.

The fear of the Lord is the beginning of wisdom.

